

THE
HAVEN OF
HOPE:
Containing godlie
Fraiers and medi-
tations for diuers
purposes.
Gathered by
R. A.

Mark, 13, 35.
Watch and pray, for ye
knowe not when
the time
is.

Imprinted at London,
for Yarith Iames.
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To the Worshipfull, and
my very good Maister, M.
IOHN DARCIE, Esquier, grace,
mercie, and peate from God the
father through our Lord
Iesus Christ be
multiplied.



Alling vnto
my remem-
brāce (wor-
shipfull Sir)
the streight
accoūt that
our Sauior Christ shal take
of his seruants, on whom
he hath bestowed his ta-
lents, and seing the reward
A 3 that

The Epistle

that the good and profitable
seruant shall haue for
wel bestowing & imploi-
eng the same. And also set-
ting before mine eies, the
punishment prepared for
the wicked and vnprofita-
ble seruant, I (waieng the
reward of the one, and the
punishment of the other)
thoght it to be very neces-
sary & my bounden dutie,
(according to the talent,
which almightie GOD in
mercie hath bestowed vp-
on

Dedicatorie.

on me) to write this little
booke, two especial causes
moouing me thereunto :
the first & principall cause
is, to discharge my dutie
towards almightie G O D
(of whom I haue receiued
and do receiue every good
gift whatsoeuer it be) as
neere as he will giue mee
grace: for as the Scripture
saith; *Everie good gift, and
everie perfect gift commeth
from above,* (the Lord make
vs thankfull for them) for

The Epistle

when we haue done what-
soeuer we can of our selues
(which is nothing) yea,
when we thinke that we
haue done the best seruice
that can be done, yet must
we vnderstand and knowe
that we are but vnprofita-
ble seruants, and haue not
done so much as is our du-
tie to do. This is the first
and principall cause that
mooued me to the wri-
ting of this little Treatise.
Then when I had finish-
ed

Dedicatorie.

ed this small peece of worke, being vndetermined whom I might make my patrone, at length it came into my mind to present the same vnto your worships view, as to one, of whome (among men) I haue receiued the greatest benefits. Therfore the second cause that moued me to the writing of this little volume, was, somewhat to gratifie your worships goodwil, which hath
at

The Epistle

at all times been so great
towards me. But perad-
venture your worship may
thinke it a great presump-
tion in me, to present such
a rude peece of worke to
you, but I craue pardon
for my boldnes, and I trust
that your Worship will ac-
cept it according to my
good meaning, and I hope
in the almightie Lord,
(that although it be not
furnished with Ciceronical
eloquence) you shall find
in

Dedicatorie.

in it such matter, as shall
tend both to the glorie of
G O D, and the health of
your soule, and that is my
greatest desire. Thus being
loth to vse superfluitie of
words, I end, desiring al-
mightie God to prosper
your Worship in all your
affaires, that you may so
walke before him in this
vale of miserie, that when
this our sinful course is
ended; you and we may
all reigne together with
him

The Epistle, &c.

him in that place, which
he (in mercie) hath prepared
for all his elect children:
to the which place,
bring vs the Father, the
Sonne, and the ho-
lie Ghost,

Amen.

*Your Worships most humble
to command:*

Raphe ALLIN.

To the godlie and Christi-
an Reader, R. A. wish-
eth the direction of
Gods holie spi-
rit.

THOU hast heer
(good Christian
Reader) the first
fruits of a barren
field, which although it be not
replenished with pleasant herbs
delightfull to the fleshly fancie
of thy mind, yet if thou put a-
way from thee the delights of
this world, and put on Christ
Iesus, I do not doubt, but by the
assistance

To the Reader.

assistance of Gods holie spirit,
they shall be pleasant to thy spi-
rituall appetite. And heerein I
desire thee not to be rash in
condemning without conside-
ration, but rather if thou see a
fault by any means to be esca-
ped, I earnestly desire thee to
correct it, that if heerafter oc-
casion do serue me to set forth
the like againe (seeing thy
good will towards me) I may
be emboldened the more to
perseuere in the like enter-
prise. And because that prayer

(if

To the Reader.

(if it come from a hart and
mind that is stirred vnto godli-
nes) is a thing most pretious in
the sight of almightie God, I
thought it good therefore to
write this small Mannell of
praiers, intituled, The HA-
VEN OF HOPE, which al-
though the volume be but
small, yet if thou wel peruse
and marke the same, I trust in
the Lord Iesus Christ, that
thou shalt find such matter in
it, as (if thou pray by faith) shall
(no doubt) bring consolation
both

To the Reader.

both to thy soule and bodie.
And if I do find, or can any way
learne, that this little Treas-
ure doth bring any comfort
unto thy soule, I do meane (as
God shall make me able) in
time to augment the same.
Thus being very loath to trou-
ble thee with manie words and
little matter, I leane thee to
the defence of almightie God,
unto whom I pray, that it will
please him to guide thee with
his holie spirit, that thereby
thou maist do whatsoener shall
be

To the Reader.

*be pleasant in his sight, to his
honor, and the health of thine
owne soule, through our onlie
Saviour Iesus Christ: to whom
with the Father and the holie
Ghost, be all honor, praise, glo-
rie, dominion and thanks
giuing, now and e-
uermore: So
be it.*

Thine in the Lord,

R. A.

1910

biochemical

Me. A.

I
An introduction

to prayer.



BEFORE thou begin-
nest to pray
(good christian Rea-
der) there
are three things of thee
principally to be noted;
which are these that fol-
lowe.

1. The first is to bewaile
thy sins, and to be hartily

2. forie

forie for them, promiſing
never to commit the like
againē. For at what time ſoe-
uer a ſinner doth repent him
of his ſinne from the bottom of
his hart, I will put all his wic-
kedneſſe out of my remem-
brance ſaith the Lord.

2 The ſecond is this, that
thou muſt be perſuaded in
thy faith and conſcience,
that the Lord doth heare
& regard whatſoeuer thou
doſt pray for : or elſe thy
praiers are made altogi-
ther

ther in vaine ; For whatsoe-
uer proceedeth not of faith, is
sinne. *vltimo dicitur sic vult*

3 And the third and last
is this, that thou must go
with an vpright & a cleere
cōscience before the Lord
thy God, not bearing ma-
lice or enuie to any thy
brethren or sisters in the
Lord : for as Saint Iohn
saith ; How canst thou loue
the Lord thy God, whom thou
hast not seen, when thou hatest
thy brother whom thou seest
daily.

daily.

Thus good Reader, if thou dost diligently mark and consider these three points, and followe them; there is no doubt but that the Lord thy G O D will heare what soeuer thou praieſt, and also grant thee thy request. For how canst thou pray to the Lord, to direct thee with his holie spirit, when thou dost not bewaile and lament for thy offences which bee past?

past? And how dost thou
thinke to obtaine thy re-
quest at the Lords hand,
when thou dost not pray
by faith, and with a cleere
conscience? And how
canst thou pray with a
cleere conscience, when
thou bearest malice and
enuie to thy brethren or
sisters, which are all mem-
bers of one mysticall bodie
with thee, Iesus Christ be-
ing the head? Thus breefly
haue I set downe the or-

der how thou oughtest to
behaue thy selfe when
thou goest to praier. And
now in the name of

God we will be-
gin with
prai-
er.

A praier to be said
in the Mor-
ning.



LMIGHTY,
most mer-
cifull, and
euerliuing
God, who
art the co-
forter and defender of all
those which assuredly do
put their whole trust and
confidence in thy mer-
cie,

cie, as thou hast shewed
vnto mee a manifest to-
ken of good will, in defen-
ding me this night from
the snares of Sathan that
ancient enimie of all man-
kind, who rageth now
most cruelly, knowing
that his time is but very
short, and therefore is he
the more eger in seeking
of his pray, deuising how
he might get a multitude
of the soules of thy chil-
dren to be intrapped in
his

his net of perdition, therefore I beseech thee (good father) even for thy Sonne our Saviour Iesus Christs sake, that like as thou hast this night preserved mee from the snare of this wicked hunter, and from his noisom pestilence: even so good Father, I hartily beseech thee, so to inlighten the eies of my mind this day, that I may see how to auoid the wicked engins, which he laieth to snare vs
with-

withall: for as he is a spiri-
tuall enimie: euen so, O
Lord, had we need of thy
spirituall helpe to auoid
him: grant this, O Father,
for Iesus Christs sake
our Sauour,

Amen.

Another praier to be said
in the morning.

Almightie and most
loving Father, like
as thou hast this
night mercifally, and of
thine infinit goodnes and
mercie gratioufly preser-
ued me from the subtiltie
and tyrannie of sathan, &
hast giuen me sweet sleepe
and quiet rest? Euen so,
good Lord, I beseech thee
for

for Iesus Christ his sake to
keepe and defend me this
day from all euil that may
happen vnto me, and that
I may bestow it wholly in
thy seruice, and that I may
doo nothing, but that
which may be pleasing vn-
to thee, through Ie-

sus Christ our

Lord, A-

men.

A praier to be said
at night.

O Good Lord, I beseech thee to blesse, preserve, and keepe me this night from the willic waies and subtile suggestions of the deuill, who being the ancient enemie of all mankind, goeth about like a roaring lion continually seeking whom he may deuour, but keepe me

me, O good Lord, by thy
mercifull prouidence, that
I may rest quietly, & sleepe
sweetly, that waking I may
giue thee thanks for thy
merciful protection and
defence, thorough

Christ our
Lord, A-
men.

A praier to be said

when the day
is light.

Almightie G O D,
which hast ordai-
ned the light of the
sun to lighten the day, and
the moone to lighten the
night; I beseech thee for
thy great mercie sake, so to
inlighten my mind with
thy holie spirit, that I may
truly perceiue and vnder-

C I stand

stand the heauenlie myste-
ries of thy holie word, that
therby I may be guided to
the land of euerlasting
blessednes, there to
reigne with thee
world with-
out end, A-
men.

A praier to be deliue-
red from the Pope
*and his detesta-
ble heresies.*

O Good Lord, I be-
seech thee streng-
then mee with thy
holie spirit, and giue mee
grace faithfully to remain
in that obedience towards
thee, which I am taught in
thy holie word, so that I
be not led away from thee

C 2 by

by the vaine ceremonies
and deuilish doctrine of
Antichrist the Pope, which
calleth himselfe the vicar
of Christ, and is nothing
lesse; for he maketh mer-
chandize of mens soules,
making them to worship
stocks and stones, in stead
of the true worshipping of
thee, O God. Deliuier me,
O good Lord, and all thy
faithfull seruants from the
tyrannie of this Romish
wolfe, which seeketh con-
tinually

tinually to deuoure the
poore lambs of thy sheep-
fold, and Lord, I beseech
thee, if it be thy pleasure,
either to turne his hart, or
els confound him sudden-
ly. From whose deuilish
doctrine, deliuer vs the fa-
ther, the Sonne, and the
holie Ghost, three in per-
son, one in substance: to
whom be honor and
glorie, now and
foreuer, A-

men. Amen.

A praier against
worldlie tri-
bulation.

GRant, Lord, I be-
seech thee, that I
may remaine thy
faithfull servant, and serue
thee in true obedience,
that neither the cares of
this world, nor any world-
lie tribulation may with-
drawe my mind from the
obedience of thee, and
grant

grant also good Lord, that
my mind be not choked
with the cares of this
world, but that I may cast
all my care vpon thee,
which liest, and
reignest for
euer.

A praier for
faith.

MOst mercifull and
louing father, I be-
seech thee for Iesus
Christs sake, to increase &
strengthen my faith, that I
may go forward in al god-
lines. And grant, O Lord,
that my faith may be buil-
ded vpon the rocke Christ
Iesus, that I be not carried
away with euerie blast of
A D vain

vain doctrine, but through
 faith in thee, I may be as
 an invincible fortresse to
 my enemie the deuill : so
 that he may neuer preuaile
 against me. And also Lord,
 I pray thee let not my faith
 be an idle faith, but a wor-
 king faith, a faith that dai-
 ly proceedeth from one
 good worke to another, &
 in the end vnto euerlasting
 life. There to reigne with
 thee world without end.
 Amen.

A

A praier to be said
when one entreth
into the Church.

Enter into this thy temple, O mercifull father,
to heare thy word preached, giue mee grace, O
Lord, that I may heare it
with such an humble & fer-
uent zeale, that it may not
be vnto me, as seed that is
sowen among thorns, least
the thornie cares of this
world

world choke it: so that it
cannot bring forth fruit.
Neither as seede that is
sowen vpon stony ground,
where it can take no root:
nor yet as sowen by the
way side, where the foules
of the aire do gather it and
eate it vp, but let the seede
of thy word, good Lord,
be sowen in me, as seede
that is sowen vpon good
ground, bringing forth
frute vnto life euermore,
some thirtie, some sixtie,
(Lxxi) some

some an hundred folde:
grant this, O father, for
Iesus Christs sake our on-
lie mediator and aduo-
cate, Amen.

A praier against the
lusts of the flesh.

Thy humble servant (O
most mercifull father)
do feele in my selfe a
great and maruelous bat-
tell betweene the flesh and
the spirit; but (gracious
Lord)

Lord I beseech thee giue
me thy grace from aboue,
that I do not let the flesh
haue victorie, but that I
may tame and subdne it,
and make it obedient vnto
the spirit, least that I by gi-
uing victorie vnto the flesh
do heape sin vpon sin, and
in the end bring vpon my
selfe swift damnation, bi-
cause the flesh indeed is
apt and readie vnto al vice
& wickednes: therefore O
Lord I pray thee to streng-
then

then me with thy holie spi-
rit, that therby I may sub-
due the flesh with the wic-
ked imaginations therof,
through Iesus Christ
our Lord, A-
men.

A praier for the dili-
gent reading of the
scriptures.

ETernall God & most
louing father, which
hast of thy vnspeaka-
ble goodnes reuealed thy
selfe most openly & plain-
ly to the world by the gift
of thy holie word, I be-
seech thee (O good Lord)
giue me a willing mind to
the reading thereof, and
make

make my soule and hart
to take delight therin, as
in a most pretious iewell.
For euen as wine, O Lord,
is pleasant vnto the taste
and senses of men: euen so
(good Lord) let thy word
bee delectable vnto my
mind and soule. For if I
take pleasure in a worldlie
thing that is delightfull
and pleasant vnto the bo-
die, being heere this day,
and gone the next: how
much more ought I to
take

take pleasure in that vn-
speakable treasure, the de-
light and food of the soul,
which for ever shall en-
dure. And although the
world be so full of wicked-
nes, that whosoever is a
true professor of thy holie
word, is accounted of the
worldlings, as one that is
vnwoorthie of their com-
panie: yet neuertheles, O
Lord, I beseech thee giue
me grace, that I may suffer
therebukes of the world,

D I so

for that I may be accounted
in the number of thy
faithfull children : thro-
ough our Lord and
Saviour Iesus
Christ, A-
men.

A praier for repentance,
for the amendment of our former
wicked liues, with a thanks
giving to God for all his graces.

which hath brought me to this
adversity.

Most mercifull and
ouerflowing father, I
am a most wicked and
damnable sinner; which
haue many waies and most
griuously transgressed thy
lawes, and offended thy
diuine maiesty, in leauing
the use and studie of thy
D 1 diuine

diuine and heauenly word,
the readie path-way to my
saluation, and following
the wicked desires & fil-
thie lusts of the flesh, wher-
by I haue beene driven to
be altogether carelesse of
thee, the ouerlining God,
and also of all godlie li-
uing, the cause whereof
hath been mine owne neg-
ligence, which the for-
wardnes of the flesh, wher-
by I am fallen into such a
greuous sinne (that were
not

not thy great mercie, O Lord) I should be counted among the number of them which go downe into destruction. But (O most mercifull and louing father) in the name of thy deere sonne our only Saviour, aduocate, and mediator, I appeale to the high throne of thy mercie, beseeching thee for his sake, and for thine owne mercie sake to blot out of thy remembrance, all my

enr

D 3

former

former sins and offences,
wherby I haue most grie-
uously offended thy maie-
stie. And furthermore; O
Lord, I pray thee to blot
al my secret sins out of thy
remembrance: so that they
may neuer be seene, nor
stand in iudgment against
me. And also, Lord, I be-
seech thee giue mee the
grace of thy holie spirit,
and so inlighten me with
the same, that henceforth
I may liue according to
the

the precise rule of thy holie word, and doo those things, which may be pleasing vnto thy diuine maiestie. And Lord, I beseech thee, giue vnto mee the light of thy holie spirit, that I may praise thy name for all the benefits, which thou of thine abundant goodnes hast so mercifully bestowed vpon me: especially, O Lord, for the great graces and benefits of my creation, redemption,

on, and sanctification. For
my creation, in that it hath
pleased thee to create and
make me a living soule,
and also in similitude like
vnto thine owne person,
whereas if it had pleased
thy maiestie, thou might
est haue made me a beast,
a soule, a roe, a serpent,
&c. For my redemption,
(in that it pleased thy ma-
iestie) after that through
the transgressiō of my first
parents (Adam and Eue) I
was

was become like as one
that was sold vnto sin, and
indeede was in bondage
vnto the deuill, then when
all hope of recouerie was
past, thou (oh most merci-
ful and louing father) did-
dest send thine onelic be-
gotten sonne to take our
nature vpon him, and to
make satisfaction for our
sins, and to suffer a most
shamefull death (euen the
death of the crosse) that
we by his great patience
might

might be redeemed, iustified, saued, and deliuered from sin, death, and hell, and that so manie as do by faith lay hold vpon the sweete promises of thy deerly beloued sonne our sauour, should surely haue euerlasting life, and reigne with him in that place of rest, which thou hast appointed for all thy faithful children, &c. For my sanctification, for that after I was by thy heauenly wife

sublime dome

dome and diuine power
created, and made a liuing
creature, and after that
being fallen from then by
the concupiscence of the
flesh, and then redeemed
by the pretious death and
bloodhedding of thy deer
sonne (our sauiour and re-
deemer) Christ Iesus. Then
after my creation and re-
demption, thou againe of
thine exceeding loue and
fauour, didst send thy holie
spirit vpon me, to giue me

A.

ANIMA. VII.

vnderstanding and know-
ledge of thy holie word;
that therby through faith
in thy promises I might
haue euerlasting life: thus
(oh Lord) is thy grations
goodnes shewed vnto me,
Lord of thy great mercie
make me thankfull for it,
for thy deere sonne Christ
Iesus sake, your onlie medi-
ator & advocate, to whom
with thee and the holie
Ghost be all honor, praise,
and glory, both now & for
euer, Amen.

A

A praier in the afflicti-

on of consci-
ence.

Eternall and most lo-
ving father, I thy
humble seruant most
entirely beseeching thee,
of thy wondrous goodnes
and mercie, to giue vnto
my conscience (being sore
afflicted & overloden with
sin, the cares of this world,
and tyranny of sathan) the
sweet

sweet comfort of thy holy
spirit, which is the com-
forter of all them that put
their trust in thee, I besech
thee, O heauenlie father,
so to inlighten and com-
fort me with the grace of
the same thy spirit, that I
may giue ouer all worldlie
cares, and betake my selfe
wholy to the fulfilling of
thy heauenly will, oh Lord,
that knowest the secrets of
all harts, that seest me a
most vile and wicked sin-
ner,

ner, being borne in sinne,
nouzeled vp in sin, and stil
day by day continue in sin;
yea, & that which is woorst
of all, I do euen commit
the same with greedines,
whereby I am fallen into
such an obliuion of thy
goodnes, that I haue (as it
were) forgotten all the be-
nefits and graces, which
thou of thine abundant
goodnes hast so manie
waies bestowed vpon me.

This mine obliuion of
thy

thy graces, oh Lord, together with the suggestions and entisements of sathan hath beene, and is such a terror vnto my conscience, that were not thy sweet promises (oh most mercifull father) promised by thine onlie sonne our Saviour Iesus Christ, I might vtterly despaire of my saluation. But as thou, oh father, art in promising most bounteous, so art thou in performance most true.

true. Although (good father,) my sins and ingrati-
tudes haue deserued eter-
nall damnation, and are a
continual grudge ynto my
conscience, yet, Lord, I be-
seech thee of thy great
mercie, to comfort my
conscience, being sore af-
flicted and laden with the
burthen of my sins. Thou
(O most sweete Saviour
Christ) hast commanded
all those which labor, and
are laden with the burthen
of sin:
E I of

of their sins, to come vnto thee, saieing; *Come vnto me all ye that labour, and are laden, and I will refresh you.* (Oh what comfortable words were these of a most sweet Sauour.) Therefore (oh Lord & heauenlie father) I giue thee most hartie thanks for these thy sweet promises in our Sauour Christ Iesus. To whome with thee and the holie Ghost be ascribed all honor, power, praise, dominion.

nion, and thanks giuing,
both now and for euer, A-
men.

A praier for the ob-
taining of true loue
both to God, and
to our neigh-
bour.

O Most sweete Sau-
our, which art the
life of al them that
belecue in thee, the hope
of all them that trust in
E 2 thee,

thee, the comforter of all
them that come to thee
for succour, the helper and
assister of all them which
loue thy cōmandements,
put into my hart (oh most
mercifull Sauour) the true
loue, which thou hast cō-
manded. Oh Lord, I con-
fesse that I haue been a lo-
ner of my selfe, more than
thee, exalting and lifting
vp my selfe with pride, am-
bition, and selfe-loue: con-
trarie to thy commande-
ment

ment I haue (good Lord)
loued my selfe more than
my neighbor; I haue sought
for my selfe worldlie pro-
motion by al means possi-
ble, and haue sought by all
means to thrust downe in-
to the mire my poore
neighbor; all which was
cleane contrarie to the
loue which thou hast ap-
pointed, whereby I haue
deserued thy curse vnto e-
uerlasting condemnation.
But (most mercifull Sau-
our

E 3 our)

our) I appeale to thy high
throne of mercie, besee-
ching thee from the bot-
tom of my hart, to forgieue
me al the sins of my youth,
and al that hitherto I haue
cōmitted both ignorantly
and wilfully. And further-
more, oh Lord, I pray thee
to giue thy grace from a-
boue, that I may abandon
all selfe-loue, as a thing
which thou most despisest.
And also let me not do as
the worldlie rich yong
man

man did, which would know the means whereby he might be saued, who as soone as hee vnderstood that he must sel all that he had, and distribute it to the releefe of his poore neighbors, which stood in great necessitie, he went away very heauie; bicause he was maruelous rich. But giue me grace, good Lord, so to loue my neighbor, that I may do as Zachheus did, who said; *Behold,*

Lord, the halfe of my goodes
I giue vnto the poore; if I
haue done any man wrong; I
will restore it foure fold a-
gaine. Heer was thy grāce;
O Lord, heer was not selfe
loue; but heere was bro-
therly loue, the loue which
thou hast appointed to be
in euerie Christian; that
seeketh for saluation in
thee; put this loue into my
hart; oh Lord, that I may
loue thee with all my hart,
and my neighbor as my
selfe;

selfe; put from me, good
Lord, all rancor and ma-
lice, all debate and strife.
O Lord, thou hast in thy
holie Gospel commanded
all men, not onlie to loue
their friends, by whome
they reape profit; but also
to loue euen their enemies
by whom they haue recei-
ued losse and damage: how
far this loue is from me,
thou, oh Lord, canst tell.
Thou commandest me to
loue, and I hate; thou com-
mandest

mandest me to be sauorable, and I am enuious : in fine, thou commandest me to bee charitable vnto all men, and I am filled with rancor, malice, strife, debate, and contention, with innumerable other vices, which thou, oh Lord, hast commanded the contrarie.

What is the cause that I should behaue my selfe so contrarie to thy commandements? Truly mine
owne

owne blockish negligence,
which hath so sore blinded
my mortall eies, that I am
not able to looke into the
mysteries of thy holie
word, which should be my
guide and leader vnto the
knowledge of thy heauen-
lie wil. What is the reward
of al this wickednes, which
I haue and do daily com-
mit? Thy holie Apostle
Paule doth make mention
in these words, *saieng; The
reward of sin is death* : but
what

what death, the death of
the bodie? yea truly: and
that which is woorst, euen
the death and condemna-
tion of the soule. Sithen,
oh Lord, that thou of thy
great mercy hast giuen me
the grace to see and know
what is sin, and what is the
reward thereof, I beseech
thee (oh most merciful Sa-
uiour) giue mee also the
grace to flie from sin, and
cleaue vnto godlines, least
that I knowing, and will
not

not knowe, be accounted
among those, which sinne
against knowledge, which
is a sinne against the holie
Ghost, and therefore as
some thinke irremissible.

Ohi Lord, I beseech thee
forgiue me all that is past,
and guide me to turne vn-
to thee : renew also, good
Lord, a right spirit in me,
that I may liue in thy law,
which thou hast appoin-
ted me : grant this (oh
sweete Saviour) for thy
death

word

death and passion sake, A-
men.

A praier to be said in
any kinde of tribulation,
desiring God to giue patience
vnto the afflicted, that they may
endure whatsoeuer his fatherly
wisedome will lay vp-
on them.

IT is an vnpossible thing
for any mortall eie (O
most mercifull father)
to see into the depth of
thy wisdomē, and how
thou

thou goest about to call
home thy children, being
gone astray. Thou first dost
touch them with thy fa-
therlie correction, as be-
ing loth to make them de-
spaire, and as the prophet
David saith; *Like as a father
pitieth his owne children, even
so is the Lord mercifull vnto
all that feare him.* Thy cor-
rection, good father, is on-
ly fauorably to chastise thy
children, being erred from
the truth, to cal them hom
by

by a little and a little vnto
the knowledge of thee a-
gaine: and then they be-
ing once reclaimed, thou
doest withdrawe thy rod
from them. I beseech thee,
oh heauenlie father, give
me patience, patiently to
suffer whatsoeuer thy fa-
therly goodnes wil lay vp-
on me, and diligently to
wait the time when it shall
please thee to ease me of
my trouble, that with the
prophet Dauid, I may say;
Oh

Oh giue thanks vnto the
LORD, for hee is gra-
tious, and his mercie en-
dureth for euer. Let them
giue thanks whome the
LORD hath redeemed,
and deliuered out of the
hand of their enemie: and
gathered them out of the
lands, from the east, from
the west, from the north,
and from the south. They
went astray in the wilder-
nes, and found no citie to
dwell in: so they cried vn-

F I

to

ro the Lord in their trouble, and he deliuered them out of their distresse. He led them forth by the right way, that they might go to the citie where they dwelt. O that men would therefore feare the Lord, and declare the woonders that he doth for the children of men. For he satisfieth the emptie soule, and filleth the hungrie with goodnes : such as sit in darknes, and in the shadowe

dowe of death, being fast
bound in milerie and iron.
Heer (O most merciful fa-
ther) dost thou shew thy
gracious goodnesse vnto
me; thou releueest euerie
soule that calleth to thee
faithfully in distresse. O
good Lord, I beseech thee
giue me grace to call vpon
thee by faith: for as the
scripture saith; *Whatsoener*
is not of faith is sin: and he
that asketh not faithfully
can not obtaine. Grant

this, O most mercifull fa-
ther, and whatsoeuer else
thou knowest to be need-
full for me, for thy deere
sons sake Iesus Christ, our
onlie mediator and aduo-
cate, to whom with thee
and the holie Ghost, be all
honor, power, praise and
glorie, both now and
euermore, A-
men.

A praier to be vsed
when the lust of the flesh
doth rage, wherein the
gift of continencie
is begged.

Almightie and most
mercifull father, I
beseech thee for Ie-
sus Christs sake to streng-
then me in this great and
terrible battell of consci-
ence, which I feel between
my flesh & my spirit, con-
cerning lecherie & conti-
nencie.

nencie. For my Spirit saith;
I will delight my selfe with
the studie of that which
may bring saluation vnto
me; that is, the reading of
thy holy word, with the me-
ditation & hearing of the
same, & altogether to giue
my selfe to put far from
me all worldlie pleasures
and earthlie delights, that
therby I may (through the
merits of my sweet Sani-
our Iesus Christ) make an
attonement with God the
father

father for the innumera-
ble multitude of my trans-
gressions, which had al-
most drawn me headlong
to hell; but whilest I am in
these cogitations, behold,
the flesh with his detesta-
ble desires doth come vn-
to me, and by all wicked
means possible doth seeke
to bring me (through his
carnall concupiscence) in-
to the lake of perdition.
For as the spirit doth de-
sire spirituall and heauen-

lie things; euen so the flesh
as it is carnall, doth desire
carnal and earthly things;
for ech thing desireth such
as it selfe is. Well, seeing
that I haue within my con-
science such a great and
terrible battell betweene
the flesh and the spirit :
and that the flesh (for any
strength or power that is
in me) is like to haue the
vpper hand : and if the
flesh haue the vpper hand,
what shall my reward be at
the

the latter day, when I shall
come before the tribunall
seate of the almightie and
euerliuing God? Truly my
reward shall be this; I shall
be cast into vtter darknes,
there shal be weeping, wai-
ling, & gnashing of teeth.
Well now, since it hath
pleased almightie God of
his great mercie, to giue
me knowledge what sinne
is, and that the desire and
lust of the flesh is altogi-
ther wickednes and abho-
minable

nnable in the sight of the Lord, and that the reward of sin is hell & everlasting condemnation. And now since he of meere mercie hath giuen me knowledge thereof; if I do not seeke to redresse it, then I shall be accounted as one that knoweth the will of his father, and will not do it: & truly such a sonne must bee beaten with manie stripes. Seeing now that through the carnall consideration
cupis-

cupiscence of the flesh, hell
fire is come vpon me, what
means may I vse to haue
the same taken from mee
again? To haue this great
worke done for me, I must
put on sobrietie, imbrace
humilitie, mingled with
desire of a godlie life; and
then must I come and ap-
peale before the high
throne of mercie, and aske
forgiuenes of my sins, in
the pretious death and
bloodshedding of my Lord
and

and Saviour Christ Iesus,
who hath of his great mer-
cie and goodnes promised
forgiuenes of sinnes to all
those that with a true and
liuely faith, com vnto him,
humbly crauing forgiue-
nes of their sins, For by his
death we are made alieue,
and by his strokes we are
healed. Heere (oh most
mercifull father) do I be-
hold as it were in a glasse,
the great and fatherly care
which thou hast for all thy
bns chil-

children, which with hartie & vnfeined repentance come vnto thee for mercie; for thou deniest none that cal vpon thee for mercie in the blood of Christ Iesus our fauour. I beseech thee, oh Lord, to strengthen me with thy holy spirit, that thereby I may withstand all the furious assaults of sathan and the flesh. For the flesh being stirred vp by the subtile suggestions of sathan, do
giue

giue manie fierce assaults
vnto my spirit : inſomuch
that while it is in my bo-
die, it is in a darke priſon,
deſiring (when it ſhall
pleaſe thy maiesty) to be
diſſolued from this bodie
of ſin : and as the prophet
Dauid ſaith, *Like as the hart*
deſireth the water brookes, e-
uen ſo, my ſoule longeth after
thee, oh Lord. And alſo in
another place, he ſaith;
My ſoule longeth for thy ſal-
uation, and I have a good hope
because

because of thy word. My soule
longeth for thy word, saying,
Oh when wilt thou comfort
me? My soule cleaveth unto
the dust, oh quicken thou mee
according to thy word. Oh
Lord, I beseech thee to in-
lighten my hart with thy
holie spirit, that I may flee
from and abhor the filthie
and abhominable lusts of
the flesh, as a thing which
is most detestable in thy
sight, considering that it is
most odious before thee.

And also. (Lord I beseech thee) for thy deere sonne our Lord and Saniour Iesus Christs sake (in this conflict & in all other such like) to giue victorie vnto the spirit, that therby thy name may bee glorified, and that it may liue as a conqueror ouer the wicked desires of the flesh; and that the flesh with his concupiscences may bee in such subiection vnto the spirit, that it dare not once
to

to rebell against it. And
that I may liue, so that
whatsoever I do may bee
pleasing in thy sight: and
that I through the strength
of thy holie Spirit, may
haue victorie ouer sinne,
death, and hell, and liue
according to the precise
rule of thy holie word. So
that whatsoever I do, it
may bee pleasant in thy
sight: through Iesus Christ
our Lord, to whom with
thee and the holie Ghost,

bas
G I be

be all honor, praise, and
glorie, both now and euer,
Amen.

**A conflict between
gluttonie and
abstinence.**

AS yet (O my sweet
Lord and God) I
suffer a continuall
conflict in my conscience,
between the spirit and the
flesh: for my spirit manie
times speaketh within me,
and

and saith ; I will abstaine
from excesse of meates and
drinks, that therby I may
bridle, and keep vnder the
corrupt and filthie desires
of the flesh, that in so do-
ing, I may be the more apt
and readie to the know-
ledge, and vnderstanding
of thy holie will. No soo-
ner, oh Lord, can I in this
contemplation, but pre-
sently the flesh with his di-
uelish concupiscence offe-
reth it selfe to perswade

me to the contrarie. For
where the spirit doth de-
fire spirituall and heauen-
lie things, and to do such
things as may be pleasing
vnto thy diuine maiestie:
my flesh cleane contrarie
vnto this, doth desire all
kind of vncleannes, and to
satisfie his owne carnall
lusts and appetites, by ea-
ting and drinking exces-
siuely, and so (were not thy
great mercie) it were like
to bring my soule to vtter
ruine

ruine and perdition. But,
Lord, as thou knowest that
sathan the ancient enimie
of all mankind, is the insti-
ger & stirrer up of all these
wicked imaginations of
my sinfull flesh, and that he
is a slie and subtile aduer-
sarie, I beseech thee, good
Lord, giue me grace man-
fully to withstand him,
knowing this, that who so
euer doth valiantly fight
vnder thy spirituall ban-
ner, and continueth a faith-

full soldier vnto the end,
shall not lose his reward,
but shall be made inheri-
tour in ioy euerlasting
with thy celestiaall compa-
nie of angels and saints
then who would not suffer
all the torments vnder
heaven, to haue after all
their troubles, such a ioy-
full resting place? But such
ob Lord is the wicked and
corrupt nature of our sin-
full flesh, that it ferreth
more by the vaine plea-
sures

tures of this transitorie
world, which is heere to
day, and gone to morrow,
than it doth by that ever-
lasting rest, which neuer
shall decay. Good Lord, I
beseech thee to giue mee
the gift of abstinencie
(which is a most pretious
iewell in thy sight) that
when my wicked flesh de-
sireth to glut it selfe with
superfluitie of meate and
drinke, and so by glutton-
ie and surfetting, offend

G 4 thy

thy diuine maiestie, that
then, O Lord, I may by
the gift of the holie spirit,
bridle this wicked desire
of my flesh, & so make it to
become subiect vnto the
spirit, that therby I may be
more apt & ready to serue
thee in true holines and
righteousnes all the daies
of my life. How excellent
this gift of abstinencie is,
oh Lord, is declared by thy
holy apostle Peter, in these
words; *Deerly beloued, I be-
seech*

seech you as strangers and pil-
grims, abstaine from fleshly
lusts, which fight against the
soule. Heer, O Lord, may we
see how necessarie it is for
man to abstain from flesh-
ly lusts: for as this text
witnesseth, they fight a-
gainst the soule to bring it
to destruction. And Saint
Paule, writing to the Ga-
lathians saith, walk in the
spirit, and ye shall not fulfill the
lusts of the flesh. And writing
to the Romans, he saith,

which

Put

Put yee on the Lord Iesus
Christ, and take no thought for
the flesh, to fulfill the lusts of it.
Seeing (oh most mercifull
father) that the holy scrip-
tures, even from one end to
the other, do so earnestly
speake against this filthie
and abominable vice of
gluttonie: and all holie fa-
thers do likewise in their
works inueigh against the
same: I beseech thee, good
father, give me grace that
I may so bridle this my
fleshlie

fleshlie nature, that thorough the grace of thy holie spirit, I may be made a meet member, ready prepared with oile in my lampe, and a wedding garment on my back, against the coming of thy deere sonne Christ Iesus mine onlie Lord and Saviour: to whom with thee and the holie Ghost be all honour, to everlastinge glory, amen. This was the last which he said, and when he had thus said, he bowed himself, and gave thanks, and when he had thus done, he brake the bread, and gave it to the disciples, and they all ate, and were filled. And when he had thus done, he said unto them, I am the bread of life: he that eateth of this bread, shall live for ever. And he said unto them, I am the light of the world: he that followeth me, shall not walk in darkness, but shall have the light of life. And when he had thus said, he departed, and went away, and the disciples were troubled, because they saw not his face. And they said one to another, We wote not where he is gone. And he said unto them, I am with you, and yet ye see me not. And he said unto them, Blessed are your eyes, for they see, because they have seen me. And he said unto them, I am the bread of life: he that eateth of this bread, shall live for ever. And he said unto them, I am the light of the world: he that followeth me, shall not walk in darkness, but shall have the light of life. And when he had thus said, he departed, and went away, and the disciples were troubled, because they saw not his face. And they said one to another, We wote not where he is gone. And he said unto them, I am with you, and yet ye see me not. And he said unto them, Blessed are your eyes, for they see, because they have seen me.

A

A prayer against
pride, and for
humilitie.

Eternall and most lo-
ving Father, which
hatest the proud, and
givest grace to the hum-
ble; I beseech thee for thy
great mercie sake, let not
my mind be puffed vp with
vaine pride and glorie of
this world; which is an in-
strument of sathan, a snare
A of

of the diuell, & as it were a
 hooke to catch men with,
 to lead them into utter
 destruction. Oh Lord, giue
 me grace (I pray thee) to
 eschew and utterly to ab-
 hor this abominable and
 detestable vice of pride &
 vaine glorie, and to im-
 brace lowlines and humi-
 litie, considering what is
 said by the prophet Esaie;
 The holie Ghost said; Now
 crie, and the prophet answered;
 What shall I crie? That all
 flesh

floure is grasse, and that all the
goodlikeness thereof is as the flou-
er of the field: the grasse is wi-
thered, the flower fallesth away:
even so is the people as grasse
when the breath of the Lord
bloweth upon them; neverthe-
les, whether the grasse wither,
or the flower fade away, yet the
word of the Lord endureth for-
ever. Heer I see, O my God,
what man is, how he is
compared to grasse: and
all his glorie, to the flower
of the field, and is not able
for

for all his pride to abide
 one blast of thy breath, oh
 Lord. And also the pro-
 phet David saith; *Man shall*
not abide in honor, seeing he
may be compared unto the
beasts that perish. Also it is
 written by the prophet E-
 saie in another place; *Shall*
the axe boast it selfe against
him that beareth the mitre? Or
shall the sawe make any brag-
ging against him that ruleth
it? That were even like as if
the rod exalt it selfe against
 him

him that beareth it? Or, as
though the staffe should exalt
it selfe, as if it were no wood.
Therefore shall the Lord of
hoste send among his fealinge
learnar, and burne up his glo-
rie as it were with a fire. Also
Salomon saith, The Lord
doeth all things for his owne
sake, yea, he beareth the un-
godlie for the day of wrath.
The Lord abhorreth all such
as be of a proud hart, his hand
is against their hand, and they
shall not escape as innocents.

And

And againe Dauid saith;
Thou shalt bring downe the
high lookes of the proud. And
the prophet Ieremie saith;
Behold, I speake vnto thee, oh
thou proud, saith the Lord God
of hosts: for thy day shall come
even the time of thy visitation.
And the proud shall stumble
and fall, and no man shall helpe
him up. I will burne vp his ci-
ties with fire, and it shall con-
sume all that is round about
him. Likewise the prophet
Abacuk saith; Behold, the

H I

vn-

vnrighteous thinketh himselfe
in safegard, as in a strong hold,
but the iust shall liue by his
faith. Like as the wine decei-
neth the drunkard, euen so the
proud shall faile, & not endure.
He openeth his desire wide as
the hell, and is as vn-satiabie as
death. All heauen gathereth
he vnto him, and beapeth vnto
him all people. Heer (oh most
mercifull father) I see what
the reward of the proud &
vaine glorious man is, I see
that he is abhorred of
thee,

thee, and kept for the day
of wrath : his high lookes
also shal be brought down.
The proud also shall stum-
ble and fall, and no man
shall helpe him vp : he also
shall faile, and not endure.
Oh Lord I beseech thee
giue grace to me, and to
all thy faithfull seruants,
that we vtterly detest and
abandon from vs al pride,
presumption, and vaine
glorie, and onelie to stay
our selues vpon thee, in

H 2

Christ

Christ Iesus, and to flie
from all such abhominable
vices, and come home
vnto thee our most merci-
full father : for wee haue
gone long astray, as it had
beene sheepe without a
sheapheard (Lord I pray
thee strengthen me with
thy holie spirit.) As I see,
O Lord, the punishment
of the proud and vaine
glorious, so do I see also as
in a glasse, the rewarde
which thou hast prepared
for

for the humble and low-
lie. For it is written in the
holie Gospel after S. Luke,
that *He that exalteth him-
selfe shall be brought lowe, and
he that humbleth himselfe shal
be exalted.* And Iob saith;
*Who so humbleth himselfe shal
be set vp, and who so looketh
meekly shall be healed.* And
also Dauid saith in the
psalmes; *The righteous crie,
and the Lord heareth them,
and delinereth them out of all
their troubles. The Lord is*

nigh vnto such as be of a contrite hart, and doth saue them that are of an humble spirit. Yea, and the Lord saith in the prophet Esaie ; I dwell hie aboue, & in the sanctuarie, and with him also that is of a contrite spirit do I dwell: that I may heale a troubled mind and a contrite hart. Also Salomon saith; Presumptuousnes goeth before destruction, and after a proud stomacke there followeth a fall. Better is it to be of an humble mind
with

*with the lowlie, than to diuide
the spoils with the proud.* Now
oh Lord, heer is before my
eyes the punishment of the
proud and presumptuous,
and also the reward of the
humble and meeke. Heer
also are the great and ma-
nifold promises set down,
which thou by thy pro-
phets & apostles hast pro-
mised to them that are of
a contrite hart; thou hast
promised to exalt the
humble; to heal the meek;

to be nigh vnto such as be
of a contrite hart, to deli-
uer them out of all their
troubles, and to dwel with
them that be of a contrite
spirit. Thou, O Lord, hast
made these promises, and
thou wilt most surely per-
forme whatsoeuer thou
hast promised. Now (oh
my sweet Saviour) I be-
seech thee giue me grace
to sticke fast vnto these
sweet promises, that I may
through the grace of thy
holie

holie spirit, pull downe
this proud flesh of mine,
which is (were it not thy
great mercy) ready to hale
my soule into destruction,
I may well say vnto my
flesh; Why art thou so
proud, O thou earth and
ashes, of that which wil not
endure, but is altogether
wicked and abhominable
in the sight of the Lord.
Therefore (O my most
mercifull Sauour) I pray
thee for thy pretious deth
and

and passion sake, to streng-
then me with the grace of
thy holy spirit, that it may
haue victorie of this bodie
of sin, the lusts and desires
of the same; that I may so
liue heer on earth, that
when it shall please thee to
call me from this vale of
miserie, I may dwell with
thee in thy habitation of
rest, prepared for all
thy faithfull
ones, A-
men.

Ano-

Another praier for
the morning.

O Eternall God, and
most mercifull fa-
ther, I a most weak
and feeble creature in all
goodnes & godlines what-
soeuer, most hartily thank
thy maiestie, for that it
hath pleased thee, of thy
great mercie and goodnes
to preserue me this night
from the crueltie and ty-
rannie

rannie of the diuel and his
angels, and to take me vn-
to thine owne protection
and defence. And also of
thy meere mercie, not suf-
fering mee to sleepe in
death, but didst waken me
in due time, to giue thanks
and praise vnto thy maie-
stie for thy most mercifull
protection and defence. I
beseech thee (O most mer-
cifull father) giue me grace
that whatsoeuer I take in
hand this day may haue
good

good successe; and what-
soever I do, it may all be
to the honor and praise of
thy name, the profit of my
neighbor, and the health
of mine owne soule, tho-
rough Iesus Christ

our Lord, A-

men.

Ano-

Another praier for
the euening.

MOst mercifull-and
euerlining GOD,
which art father
of the fatherles, and hus-
band of the widow, which
also this day past, hast kept
me safely vnder the wings
of thy mercie, and hast not
suffered me so to fall, but
that with thy hand thou
hast lifted me vp againe :
and

and also hast kept me this
day from the power of
darknes, and defended me
with thy armor of light; I
beseech thee (O most mer-
cifull father) that like as
thou hast this day kept me
vnder the couering of thy
wings, from the subtile as-
saults and priuie sleights
of that capitall enimie of
mine, sathan: euen so, I be-
seech thee, to keepe and
defend me this night from
his cruell tyrannie, which
in

in euerie place laieth baits
and traps to catch mens
soules, & so to bring them
into vtter darknes : there
shall be weeping, wailing,
and gnashing of teeth ; frō
whose subtiltie, deliuer vs,
the Father, the Sonne, and
the holie Ghost, three
in person, and one
in essence, A-
men.

Ano-

Another praier when
the light appee-
resh.

O My sweet Sauour
Iesus Christ, which
art the light of the
world, and the light of all
them that beleue in thee,
I besech thee (oh my sweet
Sauour) giue me thy grace
from aboue, that I may
put away the works of
darknes, and put on the
I i armor

armot of light now in
these perilous and dange-
rous daies . And like as
thou hast appointed the
light of the day to lighten
earthly men about their
earthly affaires:so also hast
thou appointed thy holie
word to lighten their
minds , which labor and
seeke to attaine to the
knowledge of thy heauen-
lie will. In which lightsom
exercise, I beseech thee for
thy great mercies sake,
giue

of Hope. III

giue me an earnest desire
to attaine vnto the full
knowledge thereof, and
that whatsoeuer I do, it
may be pleasing vnto thee,
to whom with the Father
and the holie Ghost, be all
honor, power, praise, do-
minion, and thanks
giuing both now
and for euer,
Amen.

Another praier to be
deliuered from Antichrist
the Pope of Rome, and all
his detestable enor-
mities.

O My sweet Sauour,
which ledest all
those into the path
of righteousness, which by
faithfull and earnest prai-
er come vnto thee for the
same, I besech thee for thy
death and passion sake,
giue

giue me grace to trust in
thy sweet promises, and to
exercise my selfe in the stu-
die of thy holie word, and
to cast away and vtterly to
eschew and abhor the dir-
tie traditions, the diuelish
dreams, the vaine reliks, &
ceremonies of that man of
sin, the Pope of Rome, and
al his Balaamiticall shau-
lings, which are vtter eni-
mies to thy crosse, killing
thy innocent lambs, con-
uerting the simple ons fro

I 3 thee

thee my sweet Sauior (as
much as in them lieth) vn-
to their antichristian pow-
er, teaching them to come
from thy mercifull promi-
ses vnto that man of sin,
for monie to haue their
sins forgiuen them; wheras
my sweet Sauour, none is
able to forgiue sins, but
onlie thou : much lesse, oh
Lord, he that is so great a
sinner, robbing thee of thy
glorie, by taking vpon him
so presumptuously with-
out

out feare of thy name, to
forgiue his brother his
trespasses, when the holie
scripture is cleane contra-
rie : for Dauid saith in the
psalms, that *No man can de-
liver his brother from death,
neither make agreement vnto
God for him : for it cost more
to redeeme their soules, so that
that must be let alone for e-
uer.* Heer he may see, if he
be not wilfull blind, how
wickedly he taketh vpon
him to do that, which on-

ly belongeth vnto thee my
sweet Sauour. But let him
repent in time, least hee
bring vpon himselfe swift
damnation. His doctrine,
oh Lord, is cleane contra-
rie to thy most pure and
sincere word (which is the
word of truth) teaching
those that will learne of
him & his priests of Baal,
to looke for their saluati-
on by the works of the
law only, and not by faith
in thee my sweet Sauour,
which

which art the only way of truth; the path of life; the giuer of euerlasting life vnto al those that come vnto thee by faith, and not to challenge thy place of rest by any of our merits or deseruings, which are most abhominable in thy sight: for we are able to deserue nothing but death & endles damnation, in the fire which neuer shall be quenched; oh what a terror is this to the conscience of many,

many, which know themselves to be great and grievous offenders, and yet (as this detestable doctrine of antichrist teacheth them) must obtaine saluation by their owne merits or deseruings. Oh what a hell haue they in their conscience, and except they flie speedily from that diuelish doctrine, and looke vpon thy most mercifull and sweet promises, and with a stedfast faith assuredly beleue

leeue the same, doubtles
they must needs fall into
the pit of desperation, and
from thence to the lake of
condemnation, (for no-
thing els is a man able to
deserue of himselfe) except
he haue a stedfast faith in
thy promises, and beleene
that, which thou hast spo-
ken in thy holie word,
which is the entrie that
leadeth vs vnto saluation.
I besech thee (oh my sweet
Saiour) for thy manifold
and

and great mercies sake, to
deliuer me (and all those
that think to be saued by
faith in thee) from the do-
ctrine of that antichrist,
that man of sin, the Pope
of Rome, that I may leaue
to studie of any thing sa-
uing that, which may be to
thy glorie and praise, the
health of mine owne soul,
and the profit of my bre-
thren : to thee therefore
with the Father, and the
holie Ghost, be all honor,
power,

power, praise, and dominion,
both now and euer,
Amen.

A praier to be made
by those that be
sicke.

MOst mercifull Father,
which doest chastise euery child
that thou receiuest, I beseech thee
for thy great mercie sake, giue me
grace patiently to beare this thy
fatherly

fatherly correction, which
thou dost so fauorably lay
vpon me : and Lord I be-
seech thee, giue me grace,
that I do not (for this thy
louing visitation, through
the imbecillitie and weak-
nes of the flesh) fall away
from thee, but that I may
constantly and patiently
abide the same , vntill it
shall please thy fatherly
goodnes to send a reme-
die for the same, knowing
this; that whosoever doth
not

not patiently suffer with thee the crosse of tribulation in this world; shall neuer reigne with thee in the world to come; in the place which thou hast prepared for thy elected children. And like as thou, O Lord, dost know the weakness of my wicked nature to be such and so great, that of my selfe I am not able to endure this thy gentle and louing chastisement; therefore most fatherly

therly hast thou promised
that thou wilt neuer lay
more correction vpon thy
children than they are a-
ble to beare : therefore
most louing father, I be-
seech thee giue me grace
stedfastly to stick vnto this
thy sweet promise, so that
my aduersarie the diuell
with his subtilitie be neuer
able to withdraw my mind
fro thee : but as he know-
eth me to be weake of my
selfe, so is he busie with all
his

his might to tempt me,
that I might fall away from
thee my good God, and
from thy sweet promises
in my saviour Iesus Christ,
and so to make my soule a
pray for himsele. From
whose diuelish temptati-
ons, deliuer me the father,
the Sonne, and the ho-
lie Ghost, A-

men.

K I

A

A praier to be said
when one traue-
leth on his
iourne.

E Ternall and most lo-
ving father, like as
this world is no-
thingels but a continuall
pilgrimage, and that a man
while he is in this world
doth nothingels, but still
labour and trauell to ga-
ther vnto himselfe world-
lie

lie riches and promotion,
and the more he hath, the
more he still desireth, so
that heer he doth neuer
thinke himselfe satisfied;
yea, he is euen as a bot-
tomles bag, that will ne-
uer be filled, be there ne-
uer so much put into it:
euen so good Lord, I be-
seech thee giue me grace
to haue such an earnest de-
sire vnto thee, that I may
continually all the daies
of my life, trauell and la-

bor to obtain thee, knowing this, that whosoever obtaineth thee hath all things, & whosoever hath al the world without thee, hath nothing. For as the scripture saith; *What doth it preuaile a man if he win the whole world, and in the end lose his owne soule?* If a man, oh Lord, take such care and thought for these transitorie riches, vaine pleasures, and delights, which are heer this day, and gone the next :

next : how much more
ought we to trauell, study,
and labor, for those riches
and pleasures, which ne-
uer shall decay ? But this is
the dulnes and blockish-
nes of our corrupt & wic-
ked nature, which is daily
readie to throwe vs into
the lake of destruction :
there shall be weeping and
gnashing of teeth. Fro the
which place of torments,
deliuer vs the Father, the
Sonne, & the holie Ghost,
Amèn. A

A praier for a
yoong man.

MOst mercifull father, which keepest and preseruest all those (of what estate, degree, or calling soeuer they be) that vnfeinedly and with a liuely faith do call vpon thee : therefore good father, I beseech thee (according to thy woon- ted mercie and goodnes) pre-

preserue me, which am a
miserable sinner, and haue
most greeuously offended
thy maiestie, both in
thought, word, and deed,
and am altogether vnable
of my selfe to make any
satisfaction for mine offen-
ces, but only to flie vnto
thee by praier, and to call
on thee in the name of thy
welbeloued sonne our Sa-
uior Iesus Christ, in whom
only thou art well pleased,
as thine Euangelist Saint

Matthew testifieth in these words; *And a voice came frō heauen, sayeng; This is my welbeloued son, in whom I am well pleased, heare him.* Heerby may I see (oh most mercifull father) the great loue that thou bearest vnto this thy welbeloued sonne our only Sauour & redeemer, therefore in his name I am bold to come and present my selfe before thy mercie seate, beseeching thee of thine infinite goodnes to blot

blot out of thy remembrance al my offences, and to renew a right spirit within me. And Lord I beseech thee, giue me grace, that I being a yoong man, may so spend the residue of my daies heer vpon earth; as it may both tend to the glorie of thy holie name; and the health of my soule. And furthermore I beseech thee good father, strengthen me with thy holie spirit, that I may
more
remaine

remaine stedfast and vn-
moouable, hoping for the
reward of the faithfull
martyrs, which endure and
continue vnto the end,
as Moises writeth of thy
seruant Lot; *And the angell
said vnto Lot; Escape for thy
life: looke not behind thee, nei-
ther tarie thou in al the plaine;
escape into the mountaines,
least thou be destroied: wil-
ling him to flie from the
iudgments of God, and
not to be sorie to depart
from*

from that fruitfull coun-
trie. For such is the quali-
tie of our corrupt nature,
that when we are in this
world, we are verie loth to
depart from it, sceing the
earthlie pleasures so great,
esteeming them of more
value than all the ioies of
the life to come : oh good
Lord what a wretchednes
is this, that men will no
better seeke for the salua-
tion of their soules, but
altogither for the vaine
plea-

pleasures of this life : O Lord I beseech thee thrust this worldlie care out of my mind, and let the care of heauenlie things take such deepe roote in my hart, that it may euermore endure and continue so long as this earthlie life doth last. Another notable example of continuance do I find in thy faithfull seruant Iob, in these words; *And the Lord said vnto sathan; Hast thou not*

con-

considered my seruant Iob, how
none is like him in the earth?

An vpright, a iust man, and
one that feareth God, and es-
cheweth euill; for yet he con-
tinueth in his vprightnes, al-
though thou moouedst me a-
gainst him, so destroy him with
out a cause. Heere, O Lord,
was the grace of thy holie
spirit; heer was the gift
of continuance vnto the
end; who although he had
lost all worldlie pleasures,
yet would he neuer start
from

from the obedience of thy
holie will ; yea, although
sathan that ancient enimie
of all mankind, sought all
the meanes that he could
deuise to plague the car-
case of poore Iob, yet did
he remaine constant vnto
the end, for all the trouble
and persecutions that he
abode . If it be thy will,
good father, I pray thee to
imprint this gracious gift
of cōtinuance in my hart,
that whatsoeuer crosse or
tri-

tribulation I suffer, I may
patiently abide the same:
for as our Sauour Christ
saith; *He that taketh not his
crosse and followeth me, is not
woorthie of me.* And againe;
*He that will saue his life shall
lose it: and he that loseth his
life for my sake shall find it.* Oh
vnhappie man that will
seeke to saue his life in this
world, and lose it in the
life to come: and thrise
happie is he that loseth his
life in this world for our
Sau-

Sauour Christ his sake:
for he surely shall find it in
the world to come in ioies
euerlasting, which neither
eie hath seene, nor eare
hath heard, neither hath it
entered into the hart of
man: vnto the which ioies,
Lord for thy mercie sake
bring vs, and for thy deere
sonne our Sauour Iesus
Christ his sake, to whome
with thee and the holie
Ghost, be all honor & glo-
rie for euermore, Amen.

A

A praier for an
old man.

Almightie G O D,
which-art the hel-
per of all those that
call to thee for succour, I
beseech thee to come neer
vnto me, and heare the
voice of my crieng which
haue liued long on earth,
and that very wickedly, e-
uen from my youth vnto
this my crooked age, I

L I haue

haue still continued in
blindnes and ignorance,
yea and that wilfully, nei-
ther seeking to attaine vn-
to sight nor knowledge,
whereby I might see into
thy holie word, and therby
perceiue mine owne wic-
kednes and sin, and to get
knowledge, therby to vn-
derstand thy holie com-
mandements, that I might
through faith in thee seek
to obserue the same. But
now, O Lord, I come vnto
thee,

thee, which neuer despisest
the sighing of a contrite
hart, nor the desire of such
as be sorrowful, which ne-
uer stoppest thine care at
the crie of a penitent sin-
ner, nor withdrawest thy
hande from helping of
such as be in need ; which
callest sinners to repen-
tance when it pleaseth
thee, euen at all times and
ages, some at the first how-
er, some at the third, some
at the ninth, and some at

the eleuenth, of the which late number (oh Lord, thorough thine inestimable goodnes and mercie) I am one who haue spent the greatest part of the time of my life in sloth & wantonnes, and in all maner of vncleanes and wickednes, euen til now that I am readie to put one foot into the graue, that is euen till the eleuenth hower, or the verie latest time of my life. And had it not beene
for

for the multitude of thy mercies, I might haue proceeded forward in all kind of wickednes and sin, euen as I begun : but thou, oh mercifull father, which wilt not the death of a sinner, but rather that hee should repent and turne from his wickednes, and that his sin might be done away ; *Euen to thee, oh Lord God, belongeth mercy and forgiveness.* And thou it is, oh Lord, that wilt bring mer-

cie and forgiuenes of sins,
to as many as faithfully in
thy deere son Iesus Christ
do call to thee for mercie
in time, before it be too
late : yea, while it is said to
day ; *To day if yee will heare
my voice harden not your
hartes, as in the prouocation, and
as in the day of temptation in
the wildernes.* And heerin I
beseech thee good father,
to forgiue me all the sins
of my youth, which are as
the sands of the sea in
num-

number : good Lord cast
them into the bottome of
the sea, where they neuer
may be seen with eies, nor
stand in iudgment against
me. And also good Lord, I
beseech thee to cleanse me
from all my secret sins, and
cast them from the light of
thy countenance : & Lord
I beseech thee direct me
with thy holie spirit, that I
may remaine thy faithfull
seruant vnto the end, tho-
rough Iesus Christ our
Lord, Amen. A

A praier for a
maiden.

VNto thee, oh Lord
G O D, belongeth
mercy and forgiue-
nes of sinnes, and the gift
of a godlie and vertuous
life: therefore, oh Lord, I
do at this time present my
selfe before thy diuine ma-
iestie, beseeching thee not
to looke vpon me, neither
harken vnto me according
to

to mine owne merits or
worthines, but in the me-
rits of thy deer sonne, our
Saviour Iesus Christ, re-
quiring thee for his sake
to be mercifull vnto me,
and forgiue me all my sins
that are past, and giue me
grace, that hence forward
I may no more so gree-
uously offend thy maiestie
as I haue done, both in
thought, word, and deed,
but that I may henceforth
lead a godlie and christian
life,

life, folowing the example
of Marie Magdalen, out of
whom our Sauour Christ
cast feuen diuels, who in
the beginning was a great
and a greuous sinner, but
in the end, confessing hir
wickednes and sin, obtai-
ned free remission at thy
hands, and became a new
woman, leading hir life in
holines and righteousnes:
and as the euangelist Luke
witnesseth, when our Sau-
our Christ entred into the
house

house of one of the Phari-
sies to dine with him, be-
hold, a woman in the citie
which was a sinner, when
she knew that Iesus sate at
the table in the pharisies
house, she brought a boxe
of ointment, and she stood
at his feet behind him we-
ping, & began to wash his
feet with tears, & did wipe
them with the haire of hir
head, and kissed his feete,
and annointed them with
the ointment: shewing the
great

great humilitie and reuerence which she bare vnto our Sauour. Good father, I besech thee giue me such a contrite hart, as had this Marie Magdalene, that I may so bewaile my sins, while I remaine heere on earth, that when I depart from this vale of miserie, I may remaine with thee in ioies euerlasting : to the which place bring vs the Father, the Sonne, and the holie Ghost, Amen.

A

A praier to be said of
all true and faithfull sub-
jects, desiring almightie God
to blesse and keepe the
Queenes most excel-
lent Maiestie.

GOD, which art the
author and giner of
all goodnes, & spa-
rest not to bestowe plenti-
fully on al those that faith-
fully aske it of thee, I be-
seech thee therfore, good
father, giue me thy grace,
that

that I may keepe my selfe
vnder the obedience of
thy seruant, my soueraigne
Queene, that I may loue
hir, and obey hir lawes, as
thou, oh Lord, hast com-
manded euery subiect: and
the Apostle Paulo writ-
ting to the Romans, saith;
*Let euerie soule be subiect vnto
the higher powers: for there
is no power but of God: and the
powers that be are ordeined of
God. For he that resisteth the
power, resisteth the ordinance*
of

of God : and they that resist,
shall receiue vnto themselves
Iudgement. And writing to
the Hebrues, he saith; Obey
them that haue the oversight
of you, and submit your selues:
for they watch for your soules,
as they that must giue ac-
counts, that they may do it
with ioy, and not with greefe:
for that is vnprofitable for you.
Heer I see, oh Lord, how
streight commandement
we haue to obey those that
are magistrates ouer vs, of
the

the which magistrats that
are appointed to the ouer-
sight of the people, vnder
thy diuine maiestie, the
prince is the chiefe: good
father, therefore I beseech
thee giue me grace, that I
may not swerue from this
commandement, but that
I may at all times and in al
places, next vnder thee my
heauenlie father, giue due
honor and obedience vn-
to my prince, as vnto one
whom thou hast appoin-
ted

ted ruler in thy steed, that
there may be no signe of
disobedience seen in me.
And Lord, I beseech thee
to blesse and preferue thy
seruant, our most gracious
queene & gouernesse, that
she may long liue to the
setting foorth of thy glo-
rie, the aduancement of
vertue, and abolishment of
vice, that thy name may be
glorified, and thy people
edified, to the glorie of thy
name, and the health of
briou

M I their

their soules ; Lord I pray
thee prosper all hir good
and godlie proceedings, as
thou diddest prosper thy
faithful seruant Iosua, whē
he went in armes against
Ierico. And Lord I beseech
thee, defend hir as thou
didst thy seruant Ezekiah
from the cruell railings of
Rabsedah the seruant of
Senaacherib, who railing
both against him and thy
holie name, was by thy
mightie hand vtterly de-
stroied,

stroyed, and slaine in one
night, and Senacherib him
selfe slaine of his owne
sons, as he worshipped his
idol Nesroth, euen so good
father, I beseech thee, let
it happen to the enemies
of thy seruant Elizabeth:
let, O LORD, rise a-
gainst hir one way, and flie
before hir seuen waies.
Blesse good father I beseech
thee, all that she taketh in
hand, that it may be seene
in all lands, that thy name

M 2 is

is called vpon by hir, and
that shee doth spend hir
daies in the setting foorth
of thy glorie. And Lord I
beseech thee, giue vnto hir
the wisdomē of Salomon,
that as the Queene of Sa-
ba did come from the east
to heare the wisdomē of
Salomon ; so all nations
may come to heare the
wisdomē of this thy ser-
uant, and to see hir pru-
dent gouernment, & won-
der at the same : and let all
hir

hir enemies confesse with
greefe of hart , that thy
hand is with hir hand, and
against them that are a-
gainst hir , vntill they be
consumed from off the
face of the earth. And fur-
thermore, good father, I
beseech thee, if it be thy
good will and pleasure, ad-
vnto hir yeers as thou did-
dest to the yeers of Eze-
kiah, that when the end of
hir daies are come, they
may be lengthened as

M 3

were

were the daies of that good king Ezekiah, vnto the glorie of thy name, and the helth of hir soule. And further good Lord, I pray, that all traitors that go about to hurt thine annointed, may be consumed frō of the face of the earth, them and their seed for euermore. These things, good father I beseech thee grant, and all other necessities, which thou knowest to be needfull for vs; for thy

thy deere sonne our Sau-
our Iesus Christ his sake :
to whome with thee, and
the holie Ghost, be all
honor and glorie
world without
end, Amen.

A praier for a
housholder.

Almightie GOD,
which art the ma-
ker and gouernor
of all things, and createst
rulers as it pleaseth thy
maiestie, which also hast
made me (thy seruant) the
maister and gouernor of a
houshold or familie, I be-
seech thee, good father,
giue me grace, that I may
shew

shew vnto my familie such
example of life, as both
they may be edified, and
thy holie name glorified
both in them and me. And
Lord I pray thee, giue me
grace, that I may be gentle
vnto my seruants, and not
bitter; remembering al-
waies (as the holie Apostle
Saint Paul saith) that I my
selfe haue also a maister in
heauen. And good father,
I pray thee let me haue a
care to see that all necessa-
rie

rie things belonging to my familie, may be provided, that nothing may be lacking, that is pertaining to a Christian familie : for as the scripture saith ; *He that is without care of his household or familie, is worse than an infidell :* oh what a reproch is this, for a Christian man to be accounted an infidell, for not hauing care of his household. Good father, I beseech thee for Iesus Christ his sake, that I
may

may haue such a care as
thou hast commanded in
thy holie word, that this
great reproch and infamie
may not be laid vnto my
charge, nor imputed vnto
mee. And furthermore,
good father, I pray thee,
that I may be louing and
friendly vnto my neigh-
bors, and alwaies willing
to helpe and further them
with their busines and la-
bors, and neuer mindfull
to hinder them, but that
in

in all my doings and proceedings, I may shew my selfe louing vnto them, and dutifull and obedient vnto thee: to the honor and praise of thy name, and the profit of my brethren, through Iesus Christ our Lord, Amen.

Ano-

Another praier for
faith.

Almightie and most
mercifull Father,
which grantest the
request and petition of as
many as call vpon thee
faithfully, and without
faith whosoener asketh is
sure not to obtaine: for
as the Apostle witnesseth;
*Without faith it is impossible
to please God* And in ano-
ther

ther place; *Whatsoeuer is not
off faith, is sin.* Therefore good
father, I beseech thee, for
thy deere son Iesus Christ
his sake, grant vnto mee
this great and excellent
gift of faith, which is the
gift that thou bestowest
vpon all thy seruants. And
seeing that without this, it
is vnpossible to please thee,
and without pleasing thee
it is vnpossible to obaine
euēlasting life, for these
causes (most deere father)

I come vnto thee, besee-
ching thee in the bowels
of thy deere sonne our Sa-
uiour his sake, to ingrasse
into me a true and liuely
faith in this my Sauour,
that whatsoeuer I aske in
his name faithfully, may
be obtained effectually, to
the releefe of my necessi-
tie, and to the setting forth
and spreading abroad of
thy glorie and praise, tho-
rough Iesus Christ our on-
ly Sauour and redeemer,
Amen.

A

A praier for a labo-
ring man to be said,

when he is about
to begin his
labor.

ETERNALL GOD, and
most louing father,
which hatest nothing
that thou hast made, nei-
ther despisest any thing
that thou hast created,
which also commandest al
men to labor and take
paines

paines in this world, thereby to sustaine our bodies with necessarie thinges thereto belonging: for this cause deere father, I beseech thee to blesse and prosper all my labors, that hence forward I take in hand. And as thou, O Lord, hast commaunded vnto man in the time that he had transgressed, saying; *In the sweat of thy face shalt thou eat thy meate, vntill the time that thou returne*

to earth againe : for dust thou
art, and vnto dust shalt thou
retourne : euen so, good fa-
ther, I besech thee to blesse
and prosper whatsoeuer I
take in hand, so that it
may be to the glorie of thy
name, and the profit of my
brethren, through Iesus
Christ our only Sa-
uour and re-
deemer,
Amen.

A praier to be said
in the time of per-
secution.

MOst deere and lo-
uing father, which
of thy owne good-
nes didst so loue the world
that it pleased thee of thy
free mercie, to send thine
only sonne into the world
to take our nature vpon
him, therby to deliuer the
world from sin, death, and
hell:

hell: and promising, that whosoever did call vpon him faithfully; beleue in him stedfastly; and perseuere vnto the ende constantly; should receiue of him (after this life) a crown of euerlasting glorie: then who will not endeuour to call vpon him faithfully? Who is such an infidell, as (knowing this) wil not beleue stedfastly? Or who so vnconstant or wauering minded, as will not suffer
all

all the torments vnder
heauen, to obtaine this vn-
speakeable reward ? But
forso much, good father, as
all these things are thy
good gifts, and without
thy gracious fauour it is
vnpossible for me to do a-
ny of all these things; ther-
fore, good father, I beseech
thee for thy deere sonne
our Sauour Iesus Christ
his sake, to put into my
hart, grace to call vpon
him faithfully; faith to be-

leeue in him stedfastly; and
constancie to remaine vn-
to the end vnmouuably,
that I may obtaine this re-
ward : the greatnes and
goodnes whereof; no eie
hath seene, no eare hath
heard, neither hath it en-
tered into the hart of man.
And although the cruell
and malicious tyrants of
the world do go about by
all the means they can de-
uise to draw me from thee,
by their crueltie and mis-
cheefe:

cheefe: yet in this great extremitie, O good father, I pray thee giue mee thy comfortable aide, that as I haue begun in thee to abide their cruell rackings, and other persecutions, (wherewith they vexe and torment thy children) so I may continue vnto the end, knowing as our Saviour Christ saith; *Whosoever doth endure vnto the end, shall be saued.* And in another place he saith; *He that doth*

put his hand vnto the plough,
and looketh backe, is unwor-
thie of the kingdome of hea-
uen. But for that the frail-
tie of mans nature is such,
as of himselfe he is not a-
ble to endure the least
touch of persecutiō with-
out thy fatherly aid and
comfort, I beseech thee
therefore, good Father,
strengthen mee with thy
holie spirit, that (for all the
troubles and torments of
this wicked world) I may
not

not once looke backe, but
perseuere vnto the end in
that good worke, which
thou, O Lord, hast begun
in mee. And forsomuch,
good father, as there are
many things in this world
that doth hinder man ve-
ry much from following
of Christ, as the loue of
worldlie riches, of father
and mother, wife and chil-
dren, of brethren and sis-
ters, and such like: there-
fore our Sauour Christ
saith

saith plainly; He that loueth
father or mother more than
me, is not woorthie of me: and
he that loueth sonne or daugh-
ter more than me, is not wor-
thie of me. And he that taketh
not his crosse and followeth af-
ter me, is not woorthie of me.
He that will saue his life, shall
lose it: and he that will lose his
life for my sake, shall find it.
Thus may all men see, oh
most merciful father, what
a great commoditie there
is to be had in the world
to

to come, by losing life in
this world for Christ his
sake. Therefore, good fa-
ther, I beseech thee giue
me grace patiently to suf-
fer whatsoeuer persecuti-
on the wicked tyrants of
the world wil lay vpon me,
and not to looke backe
or shrinke from the same,
knowing, that for euerie
moment of sorrowes that
I suffer for Christs sake in
this world; I shall haue a
million of ioies in the
world

world to come : vnto the
which place, God for his
sonne Iesus Christ his sake
bring vs ; to whom with
the Father and the holie
Ghost, be all honor
& glorie, world
without end,
Amen.

A praier for a
competent li-
ning.

Almightie GOD,
which mercifully
bestowest thy gifts
and graces vpon all thy
faithfull seruants, and gi-
uest vnto euerie man suffi-
cient, according to thy
good will and pleasure, I
beseech thee, good father,
grant vnto me a sufficient
and

and competent liuing, that
I neither haue too much
riches, nor extreme need;
but euen liuing wherwith
I may sustaine my selfe, and
helpe my poore neighbor:
for as the wise man Salo-
mon saith; *Two things haue
I required of thee, denie me
them not before I die: remoue
far from me vanitie and lies;
giue me not pouertie nor ri-
ches: feed me with food con-
uenient for me; least I be full,
and denie thee, and say; Who*

is the Lord ? Or least I be
poore and steale, and so take
the name of my God in vaine.

Therefore, good father, I
beseech thee giue vnto me
sufficient to serue my need
and no more ; for heere I
see the discommoditie of
them both : grant this,
good father, I beseech thee
for Iesus Christ his sake,
my only Sauour
& redeemer,
Amen.

A praier for a magistrate.

ETERNALL GOD and most mercifull father, which hast framed all men out of the clay of the earth, & hatest nothing that thou hast created; which also hast appointed euery man in his vocation and calling, to do his dutie faithfully, and to walke in the way which

which thou hast appointed for them, and hast appointed magistrates & rulers for the oversight of thy people, among whom it hath pleased thee to appoint me thy servant to be one, I beseech thee therefore, good father, give me grace so to use my selfe in my vocation, as it may be both to the glorie of thy name, and the profit of thy people, which thou hast appointed to be vnder

O I me.

bee

me. And also, good father,
I pray thee giue me grace,
that I may be louing and
gentle vnto them, and not
spitefull and rigorous, so
that I may win them vnto
thee rather by gentlenes,
than by tyrannie. And fur-
thermore, good father, I
beseech thee giue me grace,
that I may so line my selfe,
as my liuing may be an ex-
ample vnto them of good
life, so that vice may be pu-
nished, and vertue aduan-
ced,

ced, and that euerie man
may liue according to his
vocation, so that thy name
may be glorified, and their
soules edified, through
Iesus Christ our

Lord, A-
men.

A praier for a con-
clusion of this lit-
tle booke.

O Lord, from whom
all good things do
come, and without
whom nothing neither is
good, neither can any
way be made good, I be-
seech thee to blesse this la-
bor, and to prosper it, and
grant that some fruit may
arise

arise by it. And forsomuch
as faithfull praier is an ac-
ceptable sacrifice in thy
sight, grant therefore, good
father, that euerie one
when they pray may pray
by faith, that in so doing
they may obtaine that
which they pray for. And
Lord, I pray thee put away
all impediments that hin-
der godlie praier, as too
much care of worldlie
goods, pride, vaine glorie,
and other like: all which
O 3 things

things are lets and impediments that hinder prayer; grant therefore, good father, that when I pray, I may put away all thoughts and imaginations of vaine worldly pleasure, that thy holie word may take deep root in my hart to the glorie of thy name, the comfort of my soule, and the strengthening of my brethren, thorough Iesus Christ our Lord: to whom with thee and the holie Ghost,

Ghost, be al honor, glorie,
power, praise, dominion,
and thanks giuing,
both now and
euermore,

*All glorie to God
alone.*

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prised in this
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